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Even those who were most faithful to their Greek models, asserts Stampini, could not imitate them in their intentional contrast of metrical ictus and word-accent. This is an impossible hypothesis. Plautus and Terence admittedly did strive for harmony of the two kinds of stress. Just as their language is colloquial, so we may call their verse colloquial. The same is true of many of the thoroughly colloquial poems of Catullus. But even in the most exalted passages of Vergil and Horace there are laws of agreement—or at least of non-contrast—between metrical ictus and word-accent. The reason for the difference between Greek and Latin is obvious: the word-accent of the former was a pitch-accent; of the latter, essentially a stress-accent. In Greek, as far as the word-accent is concerned, it does not matter where the metrical ictus comes, just as in music the stress may come on a high or a low note. But in Latin we are dealing with two kinds of stress, which must be made to harmonize as well as possible.

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*Helladian Vistas.* By DON DANIEL QUINN, PH.D. Yellow Springs, Ohio. 1908.

This volume from the pen of a former rector of the Leonteion at Athens is exactly what its title implies, a series of sketches. The author, being a genuine lover of things Grecian, is impelled to write of scenes and topics that are dear to his heart. Thus we have such headings as "The Akropolis of Athens," "The Vale of Tempe," "In Arkadia," "The Kingdom of Odysseus," "Kephallenia," and so forth. He is obviously writing for the cultured reader or prospective traveler, rather than for the student; but he differs from some recent popular writers on Greece in that he seems really familiar with all of the places and most of the themes to which he invites our attention. Some of the essays are very readable. Perhaps the most enjoyable chapter is "The Flower of the East" (*Zante, Zante, Fior di Levante*), although "Mega Spelaeon" proves almost equally attractive. Dr. Quinn is now pastor of St. Paul's, Yellow Springs, Ohio, and Professor at Antioch College; and the volume bears the *imprimatur* of the Archbishop of Cincinnati.

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*Cicero im Wandel der Jahrhunderte.* Von TH. ZIELINSKI. Leipzig: B. G. Teubner, 1908. Pp. 453. M. 7.

The present volume is a revision, many times enlarged, of a little work published eleven years ago under the same title. The author's

object is to set forth the dominating influence of Cicero in three pivotal periods of European history—the development of Christianity, the Renaissance, and the French Revolution. The first one hundred and forty-four pages, treating of Cicero's life, style, and philosophy as well as his place in pagan Rome, serve as an introduction to the real subject. In all of the three periods mentioned Professor Zielinski finds Cicero's influence of tremendous importance; but he draws an interesting distinction. The years that saw the growth of Christianity found in Cicero only the philosopher, the moral thinker; the Renaissance grew to know him as a personality, an inspiration toward individualism; the third period, *die französische Erklärung*, discovered in the philosopher's negative side a source for skepticism, and discovered also the orator and political scientist. The danger of our author's symmetrical outline is obvious, inasmuch as it is too perfect; but it is suggestive and valuable.

In the nature of things, men will differ about the general plan of such a work. For instance, it would seem to many of us that the influence of the famous *novus homo* on English history may have been exercised much more powerfully through the great statesmen and proconsuls than through Whichcot and Wilkins; and yet Cicero's place in English political history is left unmentioned. However, Professor Zielinski was compelled to adopt some limitations, and has chosen to follow the lines indicated above. Judging the book as it stands, one finds a few questionable conclusions. It is delightful, as well as instructive, to be reminded of Galileo's striking statement of his indebtedness to Cicero. But it is surely fanciful to suggest that the invention of printing may have been due to the well-known passage in the *De natura deorum* (ii. 93), dealing with the possible fortuitous combinations of *formae*. Obviously this particular instance does not interfere with the general validity of our author's treatise; but it may serve to indicate the desirability of caution at various points.

The book of the eminent St. Petersburg scholar represents a most laudable aim—a vertical section through the strata of European history, as he words it himself in language that incidentally recalls his persistent use of terminology drawn from natural science. It is carefully planned and executed. Yet this larger edition brings a little shadow of disappointment to one who remembers with great pleasure its tiny predecessor. There are no new wide horizons, and our gratitude for the additional information is tempered by the increase in the bulk of the volume. It remains, however, a welcome and valuable contribution to European *Kulturgeschichte*.

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